

A
CASTING VP
of accounts of certain Er-
rors, being answered in Items, to the
Somma Totalis.

Aliquid Nihil.

*He will give his Angels charge over thee,
to keepe thee in all thy wayes.*

And to visit the sicke, being a good way: to goe out of the way from
them, is no charge of the Angell.



by W. I.

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To a writer of a Booke

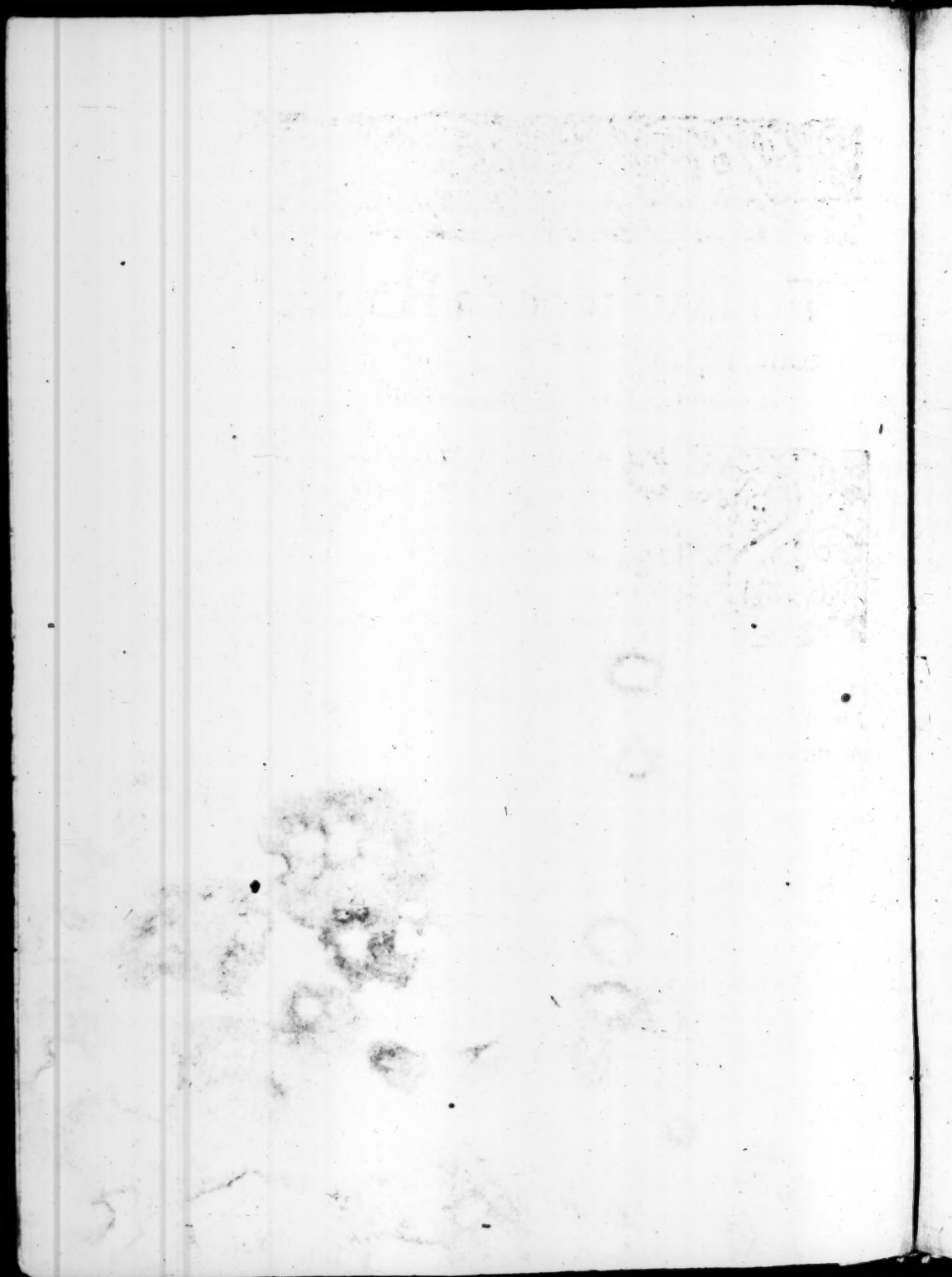
touching the Pestilence : and his opi-
nion of the infection thereof.



*Ir, it may be, that you may imagine, that
upon some priuate mallice to your selfe,
or friendship to your aduersary, I haue
taken a little more then pleasing paines, ⁊
to aunswere some pointes in your Booke
touching the Pestilence, or the infection
(as you hold it,) thereof : to cleare all
cayses of such suspition, I protest before God, your person, if
I meete you, I knowe not : your aduersary I haue no ac-
quaintance with, and therefore haue onely written, as I hope
you will take it, out of a true faith in the mercy of God, to
shewe you, your error, in more feare of the stroke of death,
then faith in the mercy of the striker : Herein, if I haue not
taken that good course that may be to Gods glorie, his mercy
forgiue me : If in the form of my writing I haue moued your
patience, I wish it more to your pleasure, so that it be no lesse
to Gods pleasure : therefore as it is, leauing it to your discre-
tion to consider, and your patience to digest, I rest in bro-
therly charitie.*

Your friend,

W. T.





An opinion touching the Pestilence: drawne
into certaine heads.



N. Primis, Kings & Queens ought to be the nursing fathers and mothers of a common-wealth, by setting downe of orders for the good leading of a Godly and quiet life: and therefore Ministers must not come among the sicke of the pestilence, to comfort them with the as-

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surance of Gods promises for their eternall life. A pittiful Assertion: when the King hauing set downe all good orders as well for the magistrates in relieuing the pore, as for the ministers in visiting the sick; the magistrate should do his office, but the minister should not. How vncharitable is this Application, and how vnfitly laide downe, I leaue to your owne iudgement.

Item, you say, that *Dauid* was carefull for his people, when the pestilence raged: but I would you would marke the nature of his care for them: first in the choise of his punishment, to be inflicted vpon him and his people, he chose to fall into the hands of the Lord; for said he, he is mercifull: first he shewed his religion, in his faith in the mercy of God, and therefore he chose to fall into the hands of God, rather then into the hands of men, whom he knew to be full

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full of cruelty: and againe, that for his deliuerance hee might onely giue glory to God and not to man, who being the enemy of God, in the pride of his owne imagined power, would forget, yea and be ready to blaspheme God, as if that he had not bene able to deliuer his owne people: therfore left he the choise of sword, and famine, which might haue enforced his people to haue fled to ~~h~~ enemies of God for their reliefe and safety, where they might perhaps haue bin cruelly intreated, and so God in their misery blasphemed. Now for him selfe, by sword or famine to die, himselfe should haue bene like to haue ben rather the last then the first, ~~that should~~ haue perished: but such was herein his loue to his people, that he rather chose the pestilence, in which himselfe might fall before his people, then the other by which his people might perish before him. Lastly his wisdom he shewed, in that he would rather haue his people in their distresse humbly run to god in their prayers for comfort, then vnto man in their feares for reliefe: for (said he) God is mercifull: wherein he gaue glory vnto God, in that hee would chuse that kind of affliction, in which his people should not seeke vnto man, but onely vnto God for their comfort: this I say was a good care in *Dauid*, he chose not that by which hee might be preserued by fleeing frō them, but that, by which he might rather louingly die among the: which proued the nature of a good King, & so I think would proue the nature of a good pastor or Minister, rather in loue knowing that God is mercifull, to aduēture death with them, to preach this vnto them, then in feare of death, to
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flie from them, and leaue no comfort in his preaching vnto them, or praying for them, or with them.

Againe, three other good notes I haue gathered frō the deliuerer of this point, by a reuerend & learned man, in that piece of scripture. From whēce the Pestilence came: it came from God: for, hee saide, I will send the Pestilence among ye: then to whom it was sent, to the Israelites: so that this may be our comfort, that we are the *Israell* of God; though hee haue sent this Pestilence among vs: for God can, and doth make that punishment which is the reward of the wicked, a scourge for his people: then if he send it, who can auoide it? It is an Arrow that flieth in the day through the aire, so swiftly that none can see it; and it walketh in the night where none can beholde it: and from *Dan*, to *Bersheba*; from cittie to cittie, and from country to country, where none whom he will strike can scape it: and whither then will you flie from it: if in the house, he is there: if in the field, he is there: if any where, he is euery where: and therefore, if hee will strike, there is no flying from him. Now the third point, how long it continued, from the morning till the appointed time: when was the time, gathered out of diuers places in scripture, as out of *Exodus*, and *Jeremy*, till the time of the assemblie of the people, when they did offer vp their prayers, and sacrifice vnto the Lord: now what effect of comfort faithfull praier hath with the mercy of the Almighty, the Scripture sheweth in many places: did not *Moses* stand before God, and with praier turne the wrath of God into mercy, euen when he had

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determined to consume them at once: did not *Phineas* stand vp and praie, and the plague ceased? oh then is not the same God our God? hath not he the same mercy, and shall not the hearts and faithfull
|| praier of the minister haue the same effect? why
|| should he feare? you know that death is the reward and wages of sinne, so that all must die, but the sting of death, which is the curse of the lawe, is swallowed vp in victory, in the death of our Lord Iesus Christ to all beleeuers: oh then rather feare the death of infidelity in the mercy of God to preserue you from the eternall death, then feare mercy in the will of God, in preseruing you frō this naturall death. And so much to your allegation of *Dauids* care ouer his people: which was greater, in chusing the pestilence before either swoord or famine, then it could be in preseruing them when the sickenes raged, for that hee was no Phisitian, that could cure them: but hee and all the ministers if I may so rearme them, in a holy assembly praied with the, and for them, and then the plague ceased: surely I am perswaded that if you will doe so, pray with them, and for them, the disease will the sooner leaue them, and not come neere you, then if you runne from them, for feare to die with them. And thus much for this point.

If you saie, that if authority had sooner looked vnto the taking of good orders, when there were but few infected houses, there would haue followed God knoweth, for I thinke you know not what: for can the prouidence of man, hinder the purpose of God? no: and if he say, I will send the pestilence among ye, and you will say good orders shall keepe it away,

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away, this is to contradict Gods will: I find that praier hath power to procure comfort in the mercy of God, for the staying of the proceeding of his wrath conceiued against man, but no deuise of mā's wit can alter the will of God. Furthermore, our phisicians searching into the natures of diseases, finde a supernaturall cause in the secret will of God hidden from vs in this pestilence, which they cannot finde, and then the cause being not found, how should it be preuented: the best or the worst that we can find, is our sinnes for which we are iustly punished, and mercifully, in that wee fall not into the hands of our enemies, by swoord, nor runne to them for reliefe by famine, but haue comfort in his mercy, to runne onely to him who hath stricken vs, that he can and will heale vs: and therefore if wee doe repent vs of our sinnes, which haue procured his wrath against vs, he will repent him of the euill, which is our punishment, and in mercie comfort vs. Pray then for mercie and flie not from mercie: for faith in the one, is better then feare in the other.

Item, for goers abroad, you say that they ought patiently to keepe their houses, and not be offensive to their brother: for *Paul* said he would neuer eate flesh, rather then hee would offend his brother: and surely so I thinke would a faithfull minister of Gods word, rather neuer eate fleshe nor fishe, then refuse to giue what comfort he might vnto his brother. Again, in the time of *Moses*, the priestes did visite the houses of the sicke, that by them, the magistrates of the citties might haue true information, who were infected with the leprosie, that care might by them

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be taken as well for their cottages, farre from the inhabitants, as for their reliefe there. And if you will haue the ministers flie from them, and giue no information of them, but leaue thē to the wide world, or to Gods pleasure, then, if the magistrates visite them, and giue them reliefe, they are the ministers of Gods word, so farre as extends in effect of charity: & those ministers are in a kind but fugitiues, that flie from them, and so keepe from them the comfort of Gods mercie, to be deliuered by them vnto the sicke, out of his holy word.

5 a. 19. *Item*, you say, that the infection of the pestilence which you take to be infectious, may hang vpon garments or in houses, God knoweth how long. To this I answer, that the aire is of so subtile a nature, & the power of God so absolute, that he can, & doth conuey it through the aire, to whom, in what, and when he will: for the pestilence is called an arrow that flieth swiftly, then it lieth not still, but till it please God to haue his Angell to shoote it. Now the quier may be the aire; the place, either house or garment; yea and the open fildes: for doth not God strike as wel in the country as in the citie? in the field doth not diuers fall, as well as in the houses, and whither then will you flie to escape it? when *hic & ubiq;* *Deus*; God is here and euery where: in his power, his will, & his mercy. Now for the infection of the pestilence, if as you say it is, be mortall, and yet diuers that conuerse with the diseased, doe neither die, nor are sicke, then surely the infection is not generall, but vnto those whom he will haue it touch: and then is it an arrow that hee causeth to be puld out

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out of one to wound an other: and then note his promise, that he that resteth vnder the wings of the almighty, the arrow that flieth in the noone day, nor the pestilence that walketh in the night, shall come nigh thee: builde then on this promise to the faithfull, be faithfull in his promise; and feare not his wrath: doe thine office louingly in the seruice of the Almighty, and feare not the promise of his mercie: The *Psalmist* saith, if I walke through the shadow of death, yet will I feare no hurt, for the Lord will vphold me. Again, if a thousand fall on thy right hand, and ten thousande on thy left, yet shall it not come nigh thee. Now is not this sicknes in a manner the shadow of death? when death it selfe is so neere, and yet you see *Dauid* feared it not, and it did not touch him: and why? because his faith in Gods mercy did vphold him: be then rather faithfull then fearefull, lest you fall, when you thinke to be held vp.

Item, where you say that ministers should give them selues to praier, and preaching; and not aduenture their liues in visiting the sicke: looke vnto the worke of our maister, Christ Iesus; he was sure to die, to heale vs of our sinnes: and shall his ministers through the feare of death for their sinnes, refuse to comfort the sicke with the spirituall foode of their saluation? God forbid.

Item, you say that faith serueth rather to eternal saluation, then temporall preseruatiō; wherein I am perswaded you are much deceiued: for, if from a *Ma-*
ior, ad Minor, surely a *Minor, ad Maior*, if our soules by faith in Christ Iesus be preserued from the diuell, no doubt but our good God will as well regard our

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faith in the preseruatiō of our bodies. Againe, when the *Centurion* did entreat Christ Iesus to heale his seruant, saying, that if he would, he could, what was Christ his answer vnto him, onely belecue: who answered, O Lord if thou wilt I shall belecue, O helpe my vnbeliefe. And his seruant was made whole the same houre. Now was not this worke of Christ a temporall blessing vnto the sicke seruant, vppon the faith of his maister?

8 f 30 *Item*, where to proue infection, you alledge these words; I will send the pestilence among you: if you note it well, he said not I will make one destroye another of ye, but I wil send it among ye: so that so many as it pleased him, should be stricken with it: wherof none escape it. And where you hold it noisome, therefore infectious; let me answer you, that many sores are noisome, but not infectiue, and so may be the plague sore, for that many conuerse with the sicke, and are not infected: though other whom it pleaseth God to strike, doe receiue it, either with them, or from them: but, as the Lord said, because ye gather your selues into the citties, to escape the sword, I will send a Pestilence among yee: so he that flieth from the citties, and slacketh his dutie in the seruice of God, though many escape the Pestilence, yet may he fall vpon the sword of a thiefe, or a murderer in the fielde: let therefore the faithfull, doe their duties in the seruice of God, wthout sinfull feare in the mercy of God: for to teach and preach the workes of charity, as to visite the sicke, and to feede the hungry, & yet to do neither of them, but to flie from them, how is God pleased, when his word is

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is no better made good in his ministers?

Item, it is farre fetcht and too neere for any fitnes applied, that because *Paul* was called a pestilent fellow for sowing of sedition, therefore the plague or pestilence is infectious: why *Judas* was a more pestilent fellowe, that betraied his maister to the Iewes, whose death hath brought many plagues vpon the Iewes, but yet proues not that they came from *Judas*: for the pestilence hath destroied many thousandes since his death: and therefore it is approued a very stroke of Gods wrath, and not a naturall infection.

Item, where you say God forbad adultery, it was not for feare of the poxe. I belecue you, for I knowe he ment for feare of the infection of the soule: so let me say to you, if you wil feare any plague, feare infidelity and distrust in Gods mercy, a foule disease in the soule: if *Peter* had bin so weake of faith, he would neuer haue walked to Christ vpon the water.

Item, you will haue the people come to church, when the minister is out of towne, and yet againe after a sort, not but when he is in towne, as though hee brought a preservation for them, when hee is a fraide to tarry with them; a pittifull prooffe of a weake faith.

Item, an other obseruatiue weake point you lay downe, to proue the plague infectious, that, because the poore in Allie die most, therefore the disease is infectious; are not the poore the greatest number? and therefore they are most seene to die: but if it were through the closenes of their houses or ill aires, why, they haue had the same houses, and the same aires long agoe, but his stroke God defered till now:

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for what cause more then our sinne, we can not finde, but must leaue to his secret iudgment; and doe not in the cuntries in large houses, vsing all preseruatiues that may be found, many rich men die of the pestilence, when perhaps euen with the death of one it ceaseth, where is then the infection?

13 p. 40 *Item*, where as you say that all Magistrates, all Diuines, and all wise men, doe hold it for certaine, that the pestilence is infectious; I see you are but a yong gamster thus to throw at all, or set all. For whereas you say all, if it be all your wit, you doe ill to set it all, I mean in setting down an vntruth; for al are not so; all do not thinke so; for many faithfull, both Ministers and Magistrates doe thinke otherwise, by whom the sicke are visited, and the poore relieued; God be glorified in it, and for it. Now for all those that are more fearefull then faithfull, and are wiser for their bodies then their soules; if those be your all, I wold to God there were fewer or none at all, that would continue in your flegmatick humor, for feare of a bloody Error. And thus much to your *All*. L. 10. 110

14 p. 8 *Item*, wherein this *All*, and All what els to all for no good purpose, you answered your selfe, in the behalfe of an other, or *Nemo*, I knowe not whither: with alledging King *Agrippa* to *Paul*: in these words thou hast almost perswaded mee to become a Christian, so you haue almost changed my minde. I am glad to see you set downe Almost for your opinion: for, Almost a man, is no man. Almost a Scholler, is no Scholler. Almost a Diuine, is no Diuine. For a man that lacketh halfe his limbs, is but halfe a man, & so in a maner, no man. A Scholler, that hath
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red but halfe his rules, is but halfe a Scholler; and so *quasi*, no scholler: and a Diuine, that lacketh faith and charity, is but halfe a Diuine, and so no Diuine. I doe not say, that you are so, but I pray for you, as I wish you to doe for me, that neither of vs be so; and so to your Almost. Whatsoever you beleue your selfe in this, I beleue you, as many other doe in this, nothing at all.

Item, you hold an opinion, that a fearefull conceit may be cause of the disease; why then, when you preach in the Church, or walke in the streete, if you but conceiue that you come neere any one whose garment you may but thinke to be infected, may you not take the sicknesse as well as in the houses? but put away that feare, it is too sinful; sinne is the cause of all feare.

Item, you alledge *Esay* in *Malam partem*, to an euil end: that God doth rather reserue then preferue some to a heauier iudgement; for say you, he will not strike them with death, till they haue done him all the seruice, that in his secreet will he hath set downe: why then doe you feare to die, till you haue done all the seruice that he hath set downe for you to doe? but will you not doe the durie of charitie in your place and calling in his seruice, because you will not be taken away when you are in doing of it? this is strange English.

Item, you say that *Paul* and *Jeremy* were preferued to visit the sicke, and would you haue Ministers preferued to flie from them? there is small reason in it, me thinketh.

Item, to your present and absent in body & spirit: what-

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whatsoever you inferre, vpon your opinion, I thinke that you will finde, that to the spirituall feast the true and hartty seruice of God, all his seruants must come: neither oxen, farme, nor wife must ex- cule; infection, sword, nor fire, must be feared: for it is the word of God. He that will saue his life for himselfe shall lose it, and he that will lose it for my sake shall saue it: feare then in your owne idlenes, or naturall loue to preserue it, and feare not in your loue to God, and in his seruice to lose it: for it is too greate a prooffe of a weake faith, to distrust Gods mercy; in preseruing those that in loue to him, doe their dutie to his: and rather to runne away from them, and not to come neere, for feare to goe to him with them.

19 p. 18 *Item*, wheras you say that Christ said, let the dead, bury the dead, and follow thou me; will you therefore, through feare of death for your sinnes, forbear to come at Christs people, when they are liuing: God forbid. It is strange to me that a mā of your profession, who can so much iudge of the vanities of this world, & the miseries of this life, with the vncertaintie of the time, place or meane, how, where, or when to leaue it, should so farre be in loue with it, as to seeke so much by excuses euen out of the Scripture to preserue it: but looke a little better into the booke of God, and vse it more to your eternall, then temporall comfort, study rather, to glorifie God in an humble and stedfast faith, then be an ill example in your selfe and your writing, of a sinfull feare.

20 p. 53 *Item*, you say that God reserueth rather then pre-
serueth

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serueth some to a heauier iudgement: it is saide he
preserueth him in his waies, it can not be truly said
that God preserueth any in their euill waies: and
take heede of iudgement: for God is mercifull, who
hath said, *I will haue mercie, on whom I will haue mercie*
and he preserueth his seruants in all their waies: and
doth not the psalmist saie? *Teach me O Lord the way*
that I shall walke in: so that if a sinner were out of the
way, he will rather in his mercy bring him into a
good way, then in his furie destroy him in an euill;
and therefore being a good way in Gods seruice to
visit his people in their sicknes, feare not to die in it,
but rather feare to runne away from it; for by your
faith, doth God knowe whether you be his or not;
and by your workes doth the world knowe whether
you be his or not: therefore that you may be knowne
both to God, and to the world, to be the true seruant
of God, doe the workes of charitie preached and
taught by you, out of the woord of God: of which,
if visiting the sicke, and feeding the hungry be not
some of the chief, which will be remembred at the
eternall iudgement; I am, which I am not, de-
ceiued. O good sir, is it not better to run to touch
the hem of Christes garment to heale vs of our
sinnes, then to flie from a christian, and forbear to
giue him comfort, for feare of the infection of his
garment? which can but bring him to Christ, which
is the assurance of the faithfull, both in life, and
death.

Moses left the Israelites, when he saw them in their
stubbornes fall from God: but will you haue Gods
ministers leaue his people without comfort, when

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they are going from the world? *Moses* wished rather to be put out of the booke of life, rather then the Israelites should haue bene consumed; and wil you rather let them die comfortles, then read the booke of God to them while they be alieue? God forbid.

21 p. 33 *Item*, where you say that the pestilence is inflicted chiefly vpon offenders: see how much you are de-
ceiued; except you will say that the sinnes of the parents are laide vpon the children: for, euen this yeare, how many thoulands of children, yea infants, haue fallen by the stroke of Gods wrath in this pestilence, which by reason of their infancie, haue not had time, nor power to offend: at least, in the eye of the world?

22 p. 15 *Item*, where you say that the spirit of a man will sustaine his infirmities: what may he be to be thought of whose spirit is so full of feare, that which is the worst infirmite? for by your owne words, though in respect of securitie it be a kind of childish heedfulnes, yet in respect of faith, it is neere a kin vnto dispaire, which is a pittifull weakenes: now as to be constant in faith is a good securitie; so to be fearefull of mercy, is no fidelitie.

23 p. 18 *Item*, where you find it your care, to preach, but not to visit the sick, remember whose ministers you are: our maister Christ died, to preach and heale all that came vnto him, & will you not follow his example, though not in healing, yet in comforting of them?

24 p. 26 *Item*, where you say, husbands and wiues, maisters and seruants, friends and neighbours must visit one another, but Ministers must not: by this then a Minister must neither be a husband, a father, a friend,
nor

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nor a neighbour, but only a Minister: but as Christ sayd, *Who is my mother, my brother and sister? They that heare my word and do thereafter.* So do I thinke them true Ministers of Gods word, that preach the worke of faith and charitie, and liue thereafter.

Item, where you mislike the thronging of the poore to burialls, it may be through a lack of charitie, which is a thing that most of them come thither for, who seeing the great gaines of Ministers, Clarks, and Sextons, by the burialls of the dead, would be glad among their great feasts to pick vp some few crums among them.

Item, where you say prisoners are to be visited, yet is none bound to goe into the Dungeon, so the sick are to be visited, but not of the plague: but you will finde a prophet for the loue of God, endure the Dungeon, and you will finde a faithfull Minister visite the sick of the plague, and therefore all are not of your minde.

Item, where you say that some infected in going abroad will endanger a thousand mens liues, rather then want an houre of their libertie, or pleasure, so, may one say, that such a Minister as will flee from his parish, and leaue other to gather vp the commodities of burials, in the time of sicknes, will rather aduenture the losse of a thousand soules, then endanger the hurt of his owne body to comfort them.

Item, where you saye, that the Plague is contagious, yet it shall infect none but whom GOD hath appointed: what then should the Minister feare in visiting the sicke? If it bee infectious

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infectious and he not appointed to receiue it, it shall not hurt him: if he be appointed to it, he shall not escape it, for he can not flye from the will of God, and therefore idle is that feare, that is inexcusable.

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Item, where you say, that in the death of the godly, God is glorified in his wisdom, to take them away, least they should say they were deliuered by their owne righteousness. Why, I hope you are of a minde that no godly man will say so, but say rather with the Psalmist, *There is none that doth good, no not one, we are all become wicked and abominable*: but for their deliuerance giue all the praise and glory vnto God, and say with his seruant, *I trusted in the Lord, and he hath deliuered me: My help is only in the Lord, for of him cometh my saluation: Trust in the Lord, for with him is mercy, and saluation and power belongeth vnto God*: therefore herein you were besides the marke in aiming at Gods wisdom, or in finding out the godly.

Not to dwell too long vpon answeres to all your idle assertions, let me thus conclude with you, that
11 by all these *Items*, I finde the *Summa totalis* grow to
11 this point, that the feare of your owne death, is more
11 then your desire to comfort others in their life;
11 which proues, that howsoeuer you terme men to
11 be more like brute beasts then men, in rather naturall
11 sence then reason, that all your reason in your
11 bookes laid downe for your opinion touching the
11 Pestilence, saours more of a naturall feare, then a
11 spirituall faith; but I will end with these few words:
A wife chooseth her husband for terme of life,

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as well in sicknes as in health, now, if but his finger
be sore, shall she not dresse it because it is either
noysome, or feares it to be infectious? now if all his
members be diseased, shall she forbear to come at
him? God forbid, she chose him in loue, and by
him she liueth. So you being, or at least ought to be
as a husband to the Church, whom in loue you are //
diuoted too, and haue vowed to liue with, and liue //
by the Altar of it, if you be paid for the baptising, //
instructing, and buriall of euery member as well old
as yong in it, will you in time of sicknes runne from
it, and not comfort it? then you must either take
her for a whore, and no wife, whom you can not
loue; or proue an vnkind, or no husband, to leaue
her in her most miserie. Oh remember God
and his Church, Grace and mercy,
and build vpon faith, and
feare no ill.

FINIS.



Quæres by another Writer.

8 First, whether the promise made of the Lord in *Leuit. 26. 3. 4. &c.* and in *Deut. 28. 1. 2. 3. &c.* be a promise of blessing in outward things according to the letter of Moses? who I take it, doth propound first temporaries, then vnder the same Externals; godlines hauing the promise of both in *1. Tim. 4. 8.*

2. Secondly, whether in *Psalme 91. 1. 2. 3. &c.* David (a Prophet of the law) do not speake according to the former law, or vvhether he had some new conceit in that speech of protection?

3. Thirdly, whether David therein promising to others protection in Gods behoofe from such euill, do it not from his owne experience of the Lords fastnes of promise?

4. Fourthly, vvhether the Lord so promising, do not vnto some afford faith for apprehending the same?

5. If he haue to some afforded faith for apprehending that particular, vvhether he haue now cut off his strength, or shortned his time in that particular?

6. If he haue shortned his hand vnto the Church now, then vvhath profit can we haue of the former scriptures and many their like, more then of any humaine story?

7. Whether that Pestilence vvhich Moses and the Prophets call Deber, be not in the fyrst place the stroke of God by his Angell, and that from house to house, country to country, according to that in *Exod. 11. 4. &c. 2. Sam. 24. 15. 16. &c?*

8. Eightly, vvhether the corruption man receiue from pestilenced-man, be a cause or an effect of the Angels stroke?

9. Ninthly, vvhether fasting and prayer be not the proper medicine for the Angels stroke; and naturall medicine for the second?

10. Whether the Angels stroke be infectious for begetting the pestilence Deber in another?

11. Whether a man be not to be suspected of a false spirit, that teacheth naturall corruption from man to man in naturall causes, as these vvhith the Angels stroke be put out of speech, and so out of remembrance in the act of Deber pestilence?

12. Whether they be not Angels of the Church sent out in Gods wrath to this declining age, sowing a spirituall pestilence in the soule, vvhich put Angels from protecting vs in our vvhay, *Psal. 91. 11.* and correcting vs being out of the vvhay, *2. Sam. 24. 16. &c?*

13. Whether God do not sometimes afford temporary blessings beyond the promises apprehension?

14. Whether some of the Reprobate haue not the faith (commonly called miraculous) vvhich by great outward blessings are obtained?

By law I may propound Quæres of Conscience, and publique Ministers that haue a good conscience towards God and this Church, they ought to answer them, specially, seeing so many soules are troubled vvhith these questions.

FINIS.

